

THE

CHARACTER

OF A

35

Popish Successour,

AND WHAT

ENGLAND

MAY EXPECT

From Such a One.

Humbly offered to the Consideration of

BOTH HOUSES

OF

PARLIAMENT,

Appointed to meet at

OXFORD,

On the One and twentieth of *March*, 1682.

L O N D O N,

Printed for *T. Davies*. MDCLXXXI.

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THE

CHARACTER

OF A

Popish Successour,

AND

What *England* may expect from such a One.

IT has been my Fortune to be a *Subject* and a *Native* of that part of the *World*, where almost three years last past I have scarce heard any thing, but the continual Noise of *Poper*y and *Plots*, with all the clamorous Fears of a jealous *Kingdom*, about my Ears. And truly, I must plainly confess, I am not so ill a *Commonwealths-man*, but that I am glad to see my Country-men disturb'd in a Cause, where *Religion*, *Liberty*, and *Property* are at stake. If their jealousies are just, and their Fears prophetic, in God's Name let them talk. Every good Man ought to be so far from silencing any Reasonable Murmurs, that 'tis rather his Duty to bear a Part in a *Choir* so Universal. And if we see the Great and Wise Men of our Nation, like true *English* Patriots, struggling and toiling to prevent our threatening Calamities, let us take delight to behold them restless and uneasy, rolling about our troubled Sea, like *Porpoises* against a Tempest, to warn us of an approaching Destruction.

But amidst our evident Danger, we see another sort of People daily flattering and deluding us into a false and fatal Security. And sure none are so little our Friends, or indeed so void even of Humanity it self, as those who would sell us asleep when Ruine is in view. But since Zeal and Hypocrisie, naked Truth and artificial Falshood, have oftentimes alike Faces, I cannot but think it the Du-

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ty both of a *Christian* and an *English* man, to unravel the Treachery of those false Arguments which they raise to destroy us.

As first, they say, *Why should we stand in fear of Popery, when in the present Temper of England 'tis impossible for any Successour whatever to introduce it?*

And next, amidst our groundless Fears, (say they) Let us consider what that Prince is that appears so dreadful a Gorgon to England. A Prince that on all accounts has so signally ventur'd his Life for his King and Country: A Heroe of that faithful and matchless Courage and Loyalty: A Prince of that unshaken Honour and Resolution, that his Word has ever been known to be his Oracle, and his Friendship a Bulwark wherever he vouchsafes to place it; with such an infinite Mass of all the Bravery and Gallantry that can adorn a Prince. *Why, must the change of his Religion destroy his Humanity, or the advance to a Crown render his Word or Honour less Sacred, or make him a Tyrant to that very People whom he has so often and so chearfully defended? Why, may there not be a Popish King with all these Accomplishments, that whatever his own private Devotions shall be, yet shall publicly maintain the Protestant Worship, with all the present Constitution of Government, unalter'd?*

Yes, now I say something! If this *Rara avis* in terris can be found, then *England* were in a happy condition. But, alas! what signify all the great past Actions of a Princes Life, when *Popery* at last has got the Ascendant? All Vertues must truckle to Religion; and how little an Impression will all his recorded Glories leave behind them, when *Rome* has once stamp't him her Profelyce?

But since unlikely things may come to pass, let us seriously examine how far the Notion of such a *Popish Successour* consists with Reason, or indeed has the least shadow of possibility.

If to maintain and defend our Religion be any more than a Name, it is impossible for any Man to act the true Defensive Part, without the Offensive too: And he that wou'd effectually uphold the *Protestant* Worship, Peace, and Interest, is bound to suppress all those potent and dangerous Enemies that wou'd destroy 'em; for all other Defence is but Disguise and Counterfeit.

If then the Wisdom of several Successive Monarchs, with a whole Nations unanimous Prudence, and indefatigable Care for the Protestant Preservation, has determin'd, That those Popish Priests who have sworn Fealty to the See of *Rome*, and taken Orders in Foreign Seminaries, are the greatest Seducers of the King's Liege-People, and the most notorious Incendiaries and Subverters of the Protestant Christianity and Loyalty; and for that cause their several Laws declare them Traytors; by consequence these are the potent and dangerous Enemies which, in defence of the Protestant Cause, this Popish King is oblig'd to suppress and punish, and these the very Laws he is bound to execute.

And though, perhaps, till the Discovery of the late Plot, for several Ages we have not seen that Severity inflicted on Popish Priests, as the Laws against them require; and why? because the flourishing Tranquillity of the *English* Church under this King and His Father's Reign, rendred them so inconsiderable an Adversary, that the natural tenderness of the Protestant People of *England* not delighting in Blood, did not think it worth their while either to detect or prosecute 'em, and therefore has not made 'em the common Mark of Justice.

But under the Reign of an *English* Papist, when the Fraternity of their Religion shall encourage the Pope to make his working emissaries ten times more numerous; when, if not the hope of Publick Patronage, yet at least their confidence of Private Indulgence, Connivance, and Mercy, emboldens the Missive Obedience of his Jesuitical Instruments, whilst the very Name of a Popish Monarch has the Influence of, the Sun in *Egypt*, and daily warms our Mud into Monsters, till they are become our most threatening and most formidable Enemies. And if ever the Protestant Religion wanted a Defender, 'tis then. If the Word, Honour, or Coronation-Oath of a King be more than a Name, 'tis then or never he is oblig'd to uphold the Protestant Interest, and actually suppress its most apparent and most notorious Enemies.

Well then, for Arguments sake, by the virtue of a
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strong Faith (a Faith so strong as may remove Mountains) let us suppose we may have such a *Roman Catholick* King, as shall discountenance Pope and Popery, cherish Protestantism, and effectually deter and punish all those that shall endeavour to undermine and supplant it: and then let us examine what this King, thus qualified, must do.

First then, in continuing the Ecclesiastick Jurisdiction, Honours, and Preferments in the Hands of the Protestant Clergy, he must confer his Favours and Smiles on those very Men, whom (by the Fundamentals of his own uncharitable Persuasion, which dooms all that die out of the Bosom of the *Romish* Church to a certain state of Damnation) he cordially believes do preach and teach, and lead his Subjects in the direct way to Hell: And next, at the same time he must not only punish and persecute, but perhaps imprison and hang those very only Righteous Men, whom from the bottom of his Soul he believes can only open them the Gates of Paradise: whilst in so doing he cannot but accuse himself of copying the old *Jewish* Cruelty. Nay, in one respect he out-goes their Crime; for he acts that knowingly, which they committed ignorantly. For, by the Dictates of his Religion he must be convinc'd, that in effect he does little less than save a *Barabbas*, and crucifie a *Jesus*.

A very pretty *Chimera*! Which is as much as to make this Popish King the greatest Barbarian in the Creation; a Barbarian that shall cherish and maintain the Dissenters from Truth, and punish and condemn the Pillars of Christianity, and Profelytes of Heaven: Which is no other than to speak him the basest of Men, and little less than a Monster. Besides, at the same time that we suppose that King that dares not uphold nor encourage his own Religion, we render him the most deplorable of Cowards; a Coward so abject, that he dares not be a Champion even for his God. And how consistent this is with the Glory of a Crown'd Head, and what hope *England* has of such a Successour, I leave all Men of Sense to judge.

Besides, What mis-match'd incongruous Ingredients must go to make up this Composition of a King! His

Hand

Hand and Heart must be of no Kin to one another! He must be so inhumane to those very darling *Jesuits* that like *Mahomet's* Pidgeon infus'd and whisper'd all his Heavenly Dreams into his Ears, that he must not onely dip their Wings, but fairly Cage 'em too, even for the charming Oracles they breath'd him: And at the same minute he must leave the wide and open Air to those very Ravens that daily croak Abhorrence and Confusion to them, and all their holy Dreams, and their false Oracles. Thus whilst he acts quite contrary to all his Inclinations, against the whole bent of his Soul, what does he but publicly put in force those Laws for the Protestant Service, till in fine, for his Nations Peace, he ruins his own, and is a whole Scene of War within himself? Whilst his Conscience accusing his Sloth on one side, the *Pope* on the other, *Romes* continual Bulls bellowing against him, as an undutiful unactive Son of Holy Mother Church, a scandal to her Glory, a Traytor to her Interest, and a Deserter of her Cause; one day accusing the Lukewarmness of his Religion, another the Pusillanimity of his Nature; all *Roman Catholick Princes* deriding the feebleness of his Spirit, and the tameness of his Arm: till at long run, to spare a Faggot in *Smithfield*, he does little less than walk on hot Irons himself. Thus all the Pleasure he relishes on a Throne, is but a kind of *Good-Friday* Entertainment. Instead of a Royal Festival, his rioting in all the Luxury of his Heart, to see *Romes Dagon* worshipp'd, *Romes* Altars smok, *Romes* Standard set up, *Romes* Enemies defeated, and his victorious Mother Church triumphant; his abject and poor-spirited Submission denies himself the onely thing he thirsts for: And whilst the Principles he sucks from *Rome* do in effect in the Prophets words bid him, *Rise, slay and eat*, his Fear, his unkingly, nay unmanly Fear, makes him fast and starve.

However, if there be such a King in Nature, as will not defend his own Religion, because he dares not; but sneaks upon a Throne, and in obedience to his Fear shrinks from the Dictates of his Conscience, and the Service of his God: If, like *Jupiter's* Log, such a King can be, and Fate has ordain'd us for a Popish Prince, pray

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Heaven

Heaven throwd the Imperial Lion in this innocent Lambskin. But I am afraid we shall scarce be so happy; and I shrewdly suspect, that all those cunning *Catholic* Trumpeters who in all Companies sound the Innocence of a *Popish Successor*, and flatter us with such a hopeful, harmless, peaceful Prince in a *Papist*, have a little of the *Romish* Mental Reservation in the Promises they make us, and no small *Jesuitical* Equivocation in the Airy Castles they build us.

But I have heard some say, *Why, may there not be a zealous Prince of any Religion, who still out of the meer Principles of Morality, shall have that tenderness and sense of his Peoples Peace, as to trouble himself about Religion no farther than concerns his own Salvation; and therefore continue the Administration of Laws and Devotion in the same Channel he found them?*

And all this his meer Morality shall do! Alas! alas! If he's a Bigot in Religion, all his Morals are Slaves to his Zeal. Nay, grant him to be the most absolute Master of all the *Cardinal Vertues*, there's not one of them that shall not be a particular Instrument for our Destruction. As for Example, allow him *Fortitude*, suppose him a Prince of matchless Courage; So much the worse; what does that but make him the more daring, and more adventurous, in pushing on the Cause of *Rome*, and with a more undaunted and manly patience bear all the Oppositions he meets in the way. If he be a Man of *Justice*, that still makes for *Rome*: for whilst he believes the *Pope* to be *Christ's* Lawful Vicar, and that that Office includes the Ecclesiastical Supremacy, no doubt but he'll think it as much the Duty of his *Christianity* to give the *Pope* his Right, as to take his own: And in *Christ's* own Words, that give unto *Cæsar the things that are Cæsar's, and unto God those things that are God's*, he'll certainly judge the *Popes* Restoration as great a piece of Justice, as his own Coronation. Then if he be a Master of *Temperance*, in the properest sense of this Moral Vertue, viz. a Man that can govern his Passions, that's still as bad: For he that has the most bridled Passions, has always the firmest and steadiest Resolutions. Who so renown'd for Constancy, so fixt in his Resolves, and

and so unalterable in his determin'd Purposes, as that *Philip of Spain*, who was never heard to rage, or scarce seen to frown? *May*, History gives this Character of him, That after the discovery of his Queens Adultery with his own Son, at the same minute that he order'd her a Bowl of Poison, he did not so much as change his Look or Voice, either to his treacherous Son, or his incestuous Wife. And what so fit a Pillar for *Poper*y, as such Constancy in a King?

But if we take *Temperance* in its larger signification, viz. the self-denial of a Man's Worldly Appetites; still worse and worse: For a Riorous Luxurious Monarch bounds his Ambition wholly in the Pleasures of a Crown, resigns his Reins to his Charioteers, and leaves the Toil of Power to his Subordinate Magistrates, like the Work of Fate to Second Causes; whilst his Intemperance so slackens his Zeal, that it unbends those very Nerves, which otherwise might be more strenuously wound up for our Destruction.

And lastly, If he has *Prudence*, that's worst of all. That's his onely winning Card; the onely leading Vertue that manages his Policies and Conduct with that Care and Art, till he effects the Business of *Rome*, and ripens that mighty Work to a perfection, which otherwise an overforward fool-hardy Zeal, by ill management, might destroy.

Thus his very *Cardinal Vertues* are the absolute Hinges that open the Gates to *Rome*. Alas! where Superstition rules the day, all Moral Vertues are but those better Lights that take their Illumination from that greater Orb above 'em. And thus, what boots it in a Popish Heir, to say he's the truest Friend, the greatest of *Heroes*, the best of Masters, the justest Judge, or the honestest of Men? All meer treacherous Quicklands for a People to repose the least glimpse of Safety in, or build the least Hopes upon.

But I have heard a great many say, *It cannot enter into their thoughts, that a Popish Successor will ever take such an inhumane and so unnatural a Course to establish Popery, it being so absolutely against the English Constitution, that it can never be introduced with less than a Deluge of Blood. Surely his very Glory should withhold him from so much*

Cruelty,

Cruelly, considering how much more it would be for his Immortal Honour, to have the universal Prayers than the Curses of a Nation. And one would think a King would so much more endeavour to win the Hearts, than the Hatred of his People, that certainly in all probability this excentrick Motion, this disjoyning the whole Harmony of a World, should be so ungrateful to him, that no Religion whatever should put such a thought into his Head.

And all this his Glory shall do ? His Glory ! The Glory of a *Papist* ! A pretty Airy Notion. How shall we ever expect that Glory shall steer the Actions of a *Papist's Successor*, when there is not that thing so abject that he shall refuse to do, or that Shape or Hypocritie so scandalous he shall not assume, when *Rome* or *Romes* Interest shall command ; nay, when his own petulant Stubbornness shall but sway him ? As for example ; For one fit he shall come to the *Protestant* Church, and be a Member of their Communion, notwithstanding at the same time his Face belies his Heart, and in his Soul he is a *Romanist*. Nay, he shall vary his Disguises as often as an *Algerine* his Colours, and change his Flag to concale the Pyrate. As for instance ; Another fit, for whole Years together, he shall come neither to one Church nor th'other, and participate of neither Communion, till ignobly he plays the unprincipely, nay the unmanly Hypocrite, so long, that he shelters himself under the Face of an *Atheist*, to throwd a *Papist*. A Vizor more fit for a *Banditto*, than a Prince. And this methinks is so wretched and so despicable a Disguise, that it looks like being ashamed of his God.

Besides, If Glory could have any Ascendant over a *Papist's Successor*, one would think the Word of a King, and the Solemn Protestations of Majesty, ought to be Sacred and Inviolable. But how many Precedents have we in *Papist* Princes to convince us, their Strongest Engagements and Promises are lighter than the very Breath that utters 'em. As for Examples sake ; How did their Saint *Mary of England* promise the *Norfolk* and *Sussex* Inhabitants the unmolected continuation of the *Protestant* Worship, calling her God (that God that saw the falseness of her Heart) to witness, *That though her own Persuasion*

was of the Romish Faith, yet she would content her self with the private Exercise of her own Devotion, and preserve the then Protestant Government, with all her Subjects Rights and Privileges, untrinqu'd. Upon which those poor, credulous, honest, deluded Believers, on the security of such prevalent Conjurations, led by the mistaken Reverence they paid to a protesting Majesty, laid their Lives at her Feet, and were the very Men that in that Contest of the Succession plac'd her on a Throne: But immediately, when her Sovereign Power was securely established, and his pious Holiness had bid her safely pull the Vizor off, no sooner did Smithfield glow with Piles of blazing Hereticks, but Chronicles more particularly observe, that no People in her whole Kingdom felt so signal Marks of her Vengeance, as those very Men that raised her to a Throne. Her Princely Gratitude for their Crowning her with a Diadem, Crown'd them with their Martyrdoms.

But since we have mentioned her Princely Gratitude, 'twill not be amiss to recollect one Instance more of so exemplary a Vertue. In the Dispute betwixt hers, and the Lady Jane Grays Title to the Crown, it was remarkable, that all the Judges of England gave their unanimous Opinions for the Lady Janes Succession, except one of them onely, that asserted the Right of Mary: But it so fell out, that this Man proving a Protestant, (notwithstanding of all the whole Scarlet Robe he had been her onely Champion) was so barbarously persecuted by her, that being first degraded, then imprison'd and tortur'd for his Religion, the cruelty of his Tormentors was so savage, that with his own hand he made himself away to escape 'em. And well might the violence of his Despair sufficiently testify his Sufferings were intolerable, when he fled to so sad a Refuge as Self-murder for a Deliverance.

But here says another Objection, Suppose that the Conservation of a Nations Peace, the Dictates of a Princes Glory, and all the Bonds of Morality, cannot have any influence over a Popish Successor; yet why may there not be that Prince, who in veneration of his Coronation-Oaths, shall defend the Protestant Religion, notwithstanding all his private regret, and inclinations to the contrary? When's at her that incur the infamous brand of Perjury, be'll all tie himself to the performance

mance of that, which not the force of Religion it self shall violate? And then, how can there be that Infidel of a Subject, after so solemn an Oath, that shall not believe him?

Why, truly, I am afraid there are a great many of those Infidels, and some that will give smart Reasons for their Infidelity: For, if he keeps his Oath, we must allow, that the only Motive that prompts him to keep it, is some Obligation that he believes is in an Oath. But considering he is of a Religion that can absolve Subjects from their Allegiance to an Heretical Excommunicated Prince, may depose him, and take his very Crown away; why may it not much more release a King from his Faith to an Excommunicated Heretical People, by so much as the Ties of Vassals to Monarchs, are greater than those of Monarchs to Vassals?

But 'twill not be amiss, for strengthening this Argument, to give the World an Instance of the power of an Oath with a *Roman Catholick* King.

There is a famous Gentleman on the other side the Water, whom we all very well know, (pray Heaven we live not to be better acquainted with him than we desire) that once took the strongest of Oaths, the Sacrament, *That he would never invade nor make war upon Flanders.* But whether or no his *Confessor* found some *Jesuitical* Loop-hole from that Sacrament, or that the Body and Blood of *Christ* could not hold him, we see that *Flanders* of late years has not liv'd so merrily, nor so peaceably, as so Royal a Voucher (one would have thought) might have assured them they should.

And now let us a little balance the difference between the Breach of his Oath, and that of a *Papish* Prince in *England*. All the Motives that could provoke him to the breach of his Oath, was onely his Ambition, a Lust of being Great: And at the same time that he is an Invader of his Neighbouring Princes, his Conscience must tell him his Conquests are at best but so many glorious Robberies, and all his Trophies but shining Rapines. Was it not the sense of this that made *Charles* the Fifth, who may be also called *Great*, after all his Victories, retire from a Throne into a Cloyster, out of meer remorse for all the Streams of Blood he had shed, to make the last part of his Life an Attonement for the Faults of the first? And

And then if a *Roman Catholic* can break an Oath onely for the pleasure of Conquering, which he knows is doing ill; shall not a *Papish* Prince in *England* have ten times more inclination to break an Oath for the propagation of his own Faith, which his Conscience tells him is Meritorious? For, besides the specious flattery, *That Kings can do no ill*, and *That all Crimes are cancelled in a Crown*, he has Religion to drive the Royal *Jehu* on; Religion, that from the beginning of the World, thro' all Ages, has set all Nations in a Flame, yet never confesses it self in the wrong. Besides, how can a *Papish* Prince, in attempting to establish his own Religion, believe he does his Subjects an Injustice in that very thing in which he does God Justice; or think he injures them, when he does their Souls right? Alas! no: When *Rome* by her insinuating Witchcrafts has lifted the full Bowl of her Enchantments to his Lips, what will his holy enthusiastick Rage do less than the hot-brain'd drunken *Alexander*? All his best Friends, and every honest *Cyrus* that dares but thwart his Frenzie, is presently his Frenzies Sacrifice: onely with this difference; the frantick *Alexander*, after his drunken Fit was over, in his milder and more sensible Intervals, with all the contractions of penitence, could mourn and groan for what his blinder Rage had murder'd: But Religious Frenzie leaves that eternal Intoxication behind it, that where it commits all the Crimes in the World, 'tis never sober after to be sorry for't. Thus whilst a *Papish* King sets his whole Kingdom in a combustion, how little does he think he plays a second *Nero*? Good conscientious Man, not he: Alas! he does not tune his Joys to the Tyrannick *Nero's Harp*, but to *David's* milder and more sacred Lyre; whilst in the height of his pious Ecstasie he sings *Te Deum* at the Conflagration. Thus with an arbitrary unbounded Power, what does his licentious holy thirst of Blood do less, than make his Kingdom a larger Slaughter-house, and his *Smithfield* an Original Shambles? Thus the old *Moloch* once again revives, to feast and riot on his dear Humane Sacrifice: And whilst his fiery Iron Hands crush the poor burning Victim dead, the propagation of Religion, and the Glory of God, as he calls it, are the very Trumpets that deafen all the feeble Cries of Blood, and drown the dying Groans of what he murders.

Thus whilst the Bonds of Faith, Vows, Oaths, and Sacraments can't hold a *Papish Successour*, what is that in an Imperial Head, but what in a private Man we punish with a Gaol and Pillory;

Pillory; whilst the perjur'd Wretch stands the universal Mark of Infamy, and then is driven from all Conversation, and like a Monster hoored from Light and Day. But the *Pope* and a Royal Hand may do any thing; there's a Crown in the case to gild the Deeds his Royal Engins act.

Et quod

Turpe est Cerdoni, Volesos Brutisque, decebit.

They are still that adorable Sovereign Greatness we must kneel to, and obey. What if a little perjur'd Villain has sworn a poor Neighbour out of a Cow or a Cottage! hang him, inconsiderable Rogue, his Ears deserve a Pillory. But to Vow and Covenant, and forswear three Kingdoms out of their Liberties and Lives, that's illustrious and Heroick. There's Glory in great Achievements, and Vertue in Success. Alas! a vast Imperial Nimrod hunts for Nobler Spoils, flies at a whole Nations Property and Inheritance. A Game worthy a Son of *Rome*, and Heir of Paradise. And to lay the mighty Scene of Ruine secure, he makes his Coronation Oath, and all his Royal Protestations, (those splendid Bairs of premeditated Perjury) the Cover and Screen to the hidden fatal Toil laid to ensnare a Nation.

But now to their main Objection: *Some People will tell us, That 'tis wholly impossible for any Popish Successor, by all his Arts or Endeavours whatever, to introduce Popery into England.*

To this I answer, If he's a Papist that says so, he knows he belies his Conscience; for our late Hellish Plot is a plain Demonstration, that their whole Party believed it possible: For did not the late Secretary *St. Coleman's* Records tell us, *That the pestilent Northern Heresie was to be rooted out, and that now they had as much hopes of accomplishing that Sacred Work of Rome, as they had in Queen Marys days?* Could any thing be plainer, than that the subtle *Jesuits* had formed a Design to effect it? For it is contrary to Reason, and even Nature it self, (as bloody as their Principles are) to think they aim'd at the Life of their King, and would play the Regicides only to commit the blackest of Murders, for merely Murders sake. No: They had the assurance under a presumptive Popish Heir, of making a National Conversion; and how little privy soever he might possibly be to their principal and hellish Blow, yet they had that perfect in-sight into the very Soul of a *Papist*, that they were satisfied that under that Notion it was impossible for him to be otherwise than a Man of *Romes* right stamp, and their Hearts own liking. And if un-

der such a Succesſour, their hopes of a Nations Conversion were equal to thoſe in Queen *Marys* time, no doubt the converting Means muſt have been as Bloody or Bloodier than hers. For if after the ſhort Infancy of ſeven years Reformation, under the Proteſtant *Edward* the Sixth's Reign, there wanted Fire and Faggot to reſtore the *Pope*; how much more will he want them for his Reſtoration, after an Excluſion of almoſt Seventy ſcore years together, with all the neceſſary Difficulties of regaining his Empire, where his Throne has been ſo long demolish'd? Nay, in *Edward's* Days the only deteſtation of the Fopperies, Idolatries, and Superſtitions of *Rome*, was all that went to make a *Proteſtant Reformation*. Alas! the Beaſt was then but young: But his Horns are ſince grown ſtronger, and his Teeth and Talons ſharper: For, ſince that, we have had the notorious *Paris* and *biſſ* Maſſacres, when at one riotous Feſtival above 100000 bleeding Proteſtant Hearts were all gorged by the devouring Monster in a Night. Add to theſe, the ſucceſſive Villanies of Gunpowder-Treaſons, Fired Cities, with Plots againſt Kings and Kingdoms, which ſerve to heighten the Proteſtant Abhorrency. And if after all this we muſt ſtill be converted, moſt certainly his Holineſs muſt follow *Nebuchadnezzar's* Example, and heat his Fiery Furnace ſeven times hotter than formerly.

Thus far we are convinc'd that the *Jefuits* believ'd it poſſible; and they are too cunning and politick a ſort of People, to be deceived with Shadows, or make Mountains of Mole-hills. And that it may not be objected, *That their Zeal has blinded their Reaſon*, let us but rightly conſider, how far the firſt Foundations of *Popery*, (*viz. Arbitrary Power*) may be laid in *England*. Firſt, then, if a *Papiſt* Reign, we very well underſtand that the Judges, Sheriffs, Juſtices of the Peace, and all the Judiciary Officers, are of the King's Creation: And as ſuch, how far may the Influence of Preſerment on baſer Conſtitutions, cull'd out for his purpoſe, prevail even to deprave the very Throne of Juſtice her ſelf, and make our Judges uſe even our *Proteſtant Laws* themſelves to open the firſt Gate to Slavery. Alas! the Laws, in corrupted Judges hands, have been too often uſed as barbarouſly as the Guests of *Procrustes*, who had a Bed for all Travellers; but then he either cut them ſhorter, or ſtretch'd them longer, to fit them to it. Well, but if the Publick Miniſters of Juſtice betray the Liberty of the Subject, the Subject may petition for a Parliamēt to puniſh 'em for c. But what if he will neither hear one,

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nor call the other? who shall compel him? The intail'd Revenues of the Crown are much larger than his *Popish* Predecessors e're enjoy'd, notwithstanding all the Branches of it that terminate with the Life of this present King. Besides, if this will not do, there's no doubt but he'll find sufficient Assistance from the *Pope*, *English* *Papists*, and Foreign Princes: And then having but a prudent Eye, and a tenacious Hand, to manage his Exchequer, we shall find he'll never call that People he shall never have need of. And then where are our Parliaments, and a Redress for all the Grievances and Oppressions in the World? But all this while the *Pope* is not Absolute, there wants a Standing Army to crown the Work. And he shall have it; for who shall hinder him? Nay, all his Commanders shall be qualified, even by our present Protestant Test, for the Employment. He shall have enough Men of the Blade out of one half of the Gaming-houses in Town, to Officer twice as many Forces as he shall want. 'Tis true, they shall be Men of no Estates nor Principles; but they shall fight as well as those that have both: For People are ever as valiant that have their Fortunes to raise, as those that have them to defend: nay, of the two they shall be more faithful to him; for they have no Property to be concern'd for, and will more zealously serve him, by reason their whole Interests and Estates lie in him. And that this Army may be more quietly raised, how many Honourable Pretences may be found? Perhaps the greatest and most importunate Preservation of his Kingdom shall call for it; and then, upon second thoughts, instead of defeating some Foreign Enemy, they are opportunely ready to cut our Throats at home, if we do not submit, and give all that this King shall ask. And then I hope none will deny, but his Revenue may be as great as he and his *Popish* Counsellors shall think fit to make it.

Thus far we have given the Pourtraiture of a *Popish* King: And now let us take a Draught of his Features in his Minority; that is, whilst he is onely a *Popish* Heir Apparent.

Imagine then a long and prosperous Reign of a Protestant Prince, a Prince so excellently qualified, that true Original of Clemency, Goodness, Honour, all the most dazzling Beams of Majesty: That with all his Sacred Princely Endowments he renders himself so true a Vicegerent of Heaven in his Three Kingdoms, so near an Image of God in the moderation of his Temper, and the dispensation of his Laws, that even the near-

self of his affinity to Heaven should entitle him to the dearest Care of it. And to prove him the dearest Care of Heaven, imagine likewise that Heaven has given him a People of those loyal and grateful Principles, looking up with that thankful Allegiance, and kneeling with that humble Veneration to the best of Kings, the Author of their Prosperity, and the Founder of his Kingdoms Glory, that they have made it the greatest study of their Obedience to deserve so good a King. Witnesses in all Exigences their cordial tending their Lives to serve him, and so far endeavouring to strengthen his Scepter and his Sword, till perhaps they have added those Gems to his Crown, that all his Princely Ancestors could never boast of: Being so truly strenuous in rendering their Purfes and Fortunes his absolute Votaries, till they have made his Revenue more than trebly exceed all his Royal Predecessors: And not stopping here, but upon all occasions continuing their generous and unwearied Bounty: Nay, that too, not always where his Peoples Safety, and his Kingdoms Glory, but where his private Satisfaction call'd for it; as if they were resolv'd to yield their Hands and Hearts so entire a Sacrifice to Majesty, that they would gratifie even his softest Wishes, studying to sweeten his Fatigue of Empire with all the Pleasures of a Throne.

Now let us suppose, after a long Tranquillity of this matchless Monarch's Reign, That the immediate Heir to his Crown, and a part of his Blood, by the Sorceries of *Rome* is canker'd into a *Popish*. And to pursue this Landshape, we see this once happy flourishing Kingdom so far (as in all Duty and Reason bound) concern'd for themselves, their Heirs, and their whole Countries safety, till with an honest, cautious, prudent Fear they begin to inspect a Kingdoms universal Health; till weighing all the Symptoms of its State, they plainly descry those Pestilential Vapours fermenting, that may one day infect their Air, and sickentheir World; and see that rising Eastern Storm engendering, that will once bring in those more than *Egyptian* Locusts, that will not onely fill their Houses, and their Temples, but devour their Labours, their Harvests, and their Vintages. Thus they so long survey their threatned Countries Danger, till with a more than Propheticke horror, they manifestly discover all the inseparable Concomitants of a *Popish Successour*; and, like true Patriots, anticipate their Woes, with a present sense of the future Miseries they foresee.

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With these just Resentments of their dangerous State, 'tis easie to conclude what follows. What is this *Popish Heir* in the Eye of *England*, but perhaps the greatest and onely Grievance of the Nation, the universal Object of their Hate and Fear, and the Subject of their Clamours and Curses; at whose Door lie their Discontents and Murmurs; But 'tis Murmurs so violent, that they thrust in amongst their very Prayers, and become almost a part of their Devotions: Murmurs so bold, that they dare approach the very Palace, nay Throne and Ear of Majesty. And whenever the People of *England* reflect on this Heir as their King in Reversion, they have reason to look upon him as no better than *Jupiter's* Stork amongst the Frogs. Yes, notwithstanding all his former Glories and Conquests, his whole Stock of Fame is so lost and buried in his Apostacy from the Religion, and consequently the Interest of these Protestant Kingdoms, that all his Services are cancell'd, and his whole Mass of Glory corrupted.

Suppose likewise this *Popish* Heir for many happy years so blest in the Tenderneis and Friendship of the best of Kings, that there is not that Favour or Honour within the reach or wish of Majesty, that he has not made it the Study of his whole Reign to confer upon him; whilst his Greatneis and Lustre have been so much his dearest darling Care, as if the promoting his Interest had been the Support of his own; till in short he has had so large a share in the Bosom of this Royal *Pyrlades*, this kindest and most gracious of Princes, as if one Soul had animated them both.

On this Foundation, as great Affections are not easily removed, and Sympathy is that Bond which Humane Power can ne'er dissolve, suppose moreover, that this inseparable Tie continues so long, notwithstanding all the Changes of Principles and Religion, a Byass so heavy that it almost overturns a Kingdom: Yet still the force of Nature and Friendship surmounts them all, and stands that zealous unshaken Bulwark, for the protection and safety of this dearest part of himself; till at length he does little less than act so over-sound a *Pelican*, that he exhausts even his own Vitals to cherish him.

Thus whilst the long and lawful Fears of a drooping Nation have fully and justly satisfisd them, that the kindest and most favourable Aspect of Majesty that smiles on *England*, thro' the defence and Interest of a *Popish Heir*, shines but like the Sun thro' a Burning-glass, whose gentlest morning Vernal Beams, thro' that fatal *Medium*, do but burn and consume what otherwise they would warm and cherish; what can the Consequence of this unhappy Friendship be, but that the very Souls and Loyalties of almost a whole Kingdom are staggered at this fatal Conjunction; till I am afraid there are too many, who in detestation of that one gangren'd Branch of Royalty, can scarce forbear (how undutifully soever) to murmur and revile even at that Imperial Root that cherishes it? Insomuch that those very Knees that but now would have bow'd into their very Graves to serve him, grow daily and hourly so far from bending (as they ought) to a Crown'd Head, till they are almost as stubborn as their Petitions and Prayers have been ineffectual.

Thus whilst a *Popish Heir's* extravagant Zeal for *Rome* makes him shake the very Throne that upholds him, by working and incroaching on the Affections of Majesty for that Protection and Indulgence that gives Birth and Life to the Heart-burnings of a Nation; what does he otherwise, than in a manner stab his King, his Patron, and his Friend, in his tenderest part, his Loyal Subjects Hearts? Which certainly is little less than to play the more lingering sort of Parricide; a part so strangely unnatural, that even Savages would blush at; yet this Religion, incorrigible remorseless Religion, never shrinks at.

Thus whilst the Universal Nerves of a whole struggling Nation bend their united force against the Invasion of Pope and Popery, in studying to prevent Tyranny, they grow zealous of Monarchy. And fearing lest their Loyal Aid to the Father of their Country should unhappily contribute to the strengthening of the Subverters of their peace and Liberty, instead of that Tributary-gold which once they so dectfully shower'd at their Dread Sovereigns feet, now on the contrary the protection of a Popish Successor makes them so far from supplying the real and most pressing necessities of Majesty, that they are rather well pleased and triumph in his greatest wants, and that perhaps when his Glory, nay possibly when his nearest Safety calls for their Assistance.

Thus what does this Popish Heir in tying up the hands of a whole Nation from their just devotion to their King, but only this, In return for the accumulated Honours heap'd upon him, he most inhumanly starves the very hand that fed him. An Ingratitude that even an Infidel would be ashamed of. But this Religion, incorrigible remorseless Religion, never blushes at.

Besides, if there can be a Son of that Royal Martyr *Charles* the First, a Prince so truly pious, that his very Enemies dare not asperse his Memory or Life with the least blemish of Irreligion; a Prince that seal'd the *Protestant Faith* with his blood; who in his deplorable Fate and ignominious Death, bore so near a resemblance to that of the Saviours of the World, that his Sufferings can do no less than seat him at the right hand of Heaven. If, I say, there can be a Son of that Royal Protestant, of that charitable *Popish Faith*, who by the very Tenets of his Religion dooms all that dye without the bosome of their Church, irreparably damn'd; then consequently he must barbarously tear up his Fathers sacred Monument, brand his blessed memory with the name of Heretick; and to compleat the horrid *Anathema*, he most impiously execrates the very Majesty that gave him being.

Then in fine, provided and granted that we have an Heir to the Imperial Crown of *England* perverted to the *Romish Faith*, and consequently of that depraved constitution

tion and principles, that he has neither charity for the Stock from whence he sprang, concern or care for the safety, peace, glory or prosperity of the best of Patrons, Friends and Kings; nor lastly, any remorse for all the groans of an afflicted Kingdom. What promises can we give our selves of his future Reign, when we have all these fatal prognosticks before hand? *Ex pede Hercules.* Or is it likely, he will have greater care and tenderness for a Nations peace, when he shall be seated on a Throne, and have more power to take it from them?

But says a Critick to all this, Suppose this Popish Heir undoubtedly believes (*as a Papist must do*) that there's no way to Heaven but his own; should he so far comply with the glory or interest of his King, though a Father or a Brother, on the one side, and the quiet and safety of a Nation on the other, as to renounce his principles of Christianity, and conform to theirs? What were that, but to purchase their peace with his own damnation; and to sacrifice his own Soul, for their worldly interests? And certainly neither Duty, nor Allegiance, nor any thing whatever, ought to extort that from him. And then, if all the grievances of a Kingdom lye at his door, alas, the worst can be said of him is, that if he be any occasion of it, 'tis his unhappiness, and not his fault. More especially, provided he is only passive, and that we plainly see that during his being this Popish Heir, he acts nothing that may encourage or favour Popery in the least.

Pray, by the way, How must it follow that if we do not plainly see him act, that therefore he must not act? Does no man act, but he that publicly treads the Stage? Does no man sit at the Helm, but he that wisely holds the Rudder? Does no wind stir the troubled Sea into a Tempest, but what the poor Mariners both hear and feel? no Storm, but that which lightens in their Eyes, and thunders in their Ears, to warn 'em 'tis a coming? Alas, alas, the greatest Hurricanes are only made by subterranean Winds. A secret, silent, underground working Mine of ruine, which never bursts out till it destroys, and which no man hears or sees till he is lost.

But to return to the objection, *The grievance of a Nation may be his unhappiness, and not his fault, &c.* That is, in short,

short, he cannot help it. Very right. And so when this *Papish* Heir comes to the Crown, and promotes the *Romish* Interest with all the Severity, Injustice, and Tyranny, that Religious Cruelty can invent, his answer will be, he cannot help it, or at least cannot withstand those irresistible motives that prompt him to their execution, which is the same thing. The injunctions of his conscience make him as active now in the ruining a Kingdoms peace, as he was passive in it before. For who can be so void of common sense, as not to know that the same impulse of conscience that makes a man a *Roman Catholick*, will make him act like one when opportunity serves? And what greater opportunity to establish *Poper*y, than for a *Papist* to wear a Crown? And tho' perhaps the stubborn *English Genius* will not easily bend to the Superstition of *Rome*, yet since his Almighty Friend the *Pope*, the undisputed Keeper of the Keys of *Paradise*, will no doubt assign him no common Diadem in Heaven for so glorious a Task as a Nations conversion, who then will not make that sacred Work the study of years, which cannot be accomplisht in a day, for such a Reward? Especially when he has these two infallible arguments to spur him on in so godly a Cause: First then, he has of a Religion that makes human Merit the path to salvation. *Merit*, the *Roman Catholick Exchequer*, *Romes* bottomless Golden Mine. *Merit*, that makes the frighted dying sinner share his own blood, and pawn his Estate to redeem his soul. *Merit*, that drains the Wealth of Nations into the priestly Coffers, and makes the Luxury of a World the pamper'd riotous Church-mans Inheritance. *Merit*, that can make a *Loretto* Chappel vye with a *Venetian Arsenal*; and *Romes* Altars, Cloysters, and Clovents, rise so high, so rich, so numerous, and so magnificent, tho' the impoverished Widows groans, and the naked Orphans cryes do little less towards the building than a second *Ambion*. Nay *Merit*, that can consecrate Daggers, and kill Kings. Thus whilst he has the Wonder-working *Merit* for his Tutor, what greater and more Meritorious act to canonize him a Saint of the first magnitude, than the converting of an Apostatized Meretrical Kingdom?

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And then next, he is of a Religion that does not go abroad together in the old fashion Apostolical way of preaching and praying & teaching all Nations, &c. but scourging, and wracking, and broiling 'em into the fear of God. A Religion that for its own propagation will at any time authorize its Champions to divest themselves of their humanity, and act worse than Devils, to be Saints. And thus whilst neither the cries of blood can deter him on the one side, and so no Tyranny come amiss to him; and next, that he has the undeniable assurance of the greatest blessings of Eternity to encourage him on the other; With these advantages, who would not be as active as a second *Romulus*, and with all his utmost vigour and pride, build up his *Romes* new Walls, tho' he made his nearest, nay the Nations dearest blood their Cement.

And thus what is a *Papist* Heir, but the most terrible and the most dangerous of *Englands* Enemies, and of all our Foes has the most inflexible invincible Enmity. Nay, the very outrages of Thefts, Murders, Adulteries, and Rebellions, are nothing to the pious Barbarities of a *Papist* King. The Murderer and Adulterer may in time be reclaimed by the precepts of Morality, and the terrors of conscience. The thief by the dread of a Gallows may become honest. Nay, the greatest Traytor, either by the fear of death, or the apprehensions of Hell, may at last repent. But a *Papist* on a Throne has an unconquerable vindication for all his proceedings, challenges a Commission even from Heaven for all his Cruelty dares act. And when the Inchantments of *Rome* have toucht his tongue with a cole from her Altars, what do his Enthusiasms make him believe, but that the most savage and most hellish Dooms his blinded zeal can pronounce, are the immediate Oracles of God? and all the apology a poor Nation can expect from him, is *He cannot help it.*

I, but (says the wisest Criticks we have met with yet) if these be the dangers of a *Papist* King, why have we not seen strong, such potent Laws made before this *papist* Heir come to the crown, that it shall be impossible for him ever to set up Popery, though he should never so much endeavour it?

To this I answer; To endeavour to set up Popery by Law, even with the Laws that we have already against it, is impossible; and therefore the very supposition of the projection that way is nonsense. And on the other side, to conclude he'll endeavour to do it against Law, and so to make new Laws on purpose for him to break them with their fellows, is worse nonsense than t'other. Besides, Who shall call this King to question for breaking these Laws, if he has the power and will to do it? I fancy that the only nearest illustration I can make upon this point, in creating new Laws against Popery in case of a Popish Successor, is as politick a piece of work in the kind, as building the Hedge to fence in the Cuckow. 'Tis true, I will not deny, but a Popish King may be totally restrain'd from all power of introducing Popery, by the force of such Laws that may be made to tye up his hands; but then they must be such as must ruine his Prerogative, and put the executive power of the Laws into the hands of the people. If a King of *England* were no more than a *Stadt-holder* in *Holland*, or a *Duke of Venice*, no doubt Popery would have little hopes of creeping into *England*; which is in short, he that is no King, can be no Tyrant. But what Monarch will be so unnatural to his own blood, so ill a Defender, and so weak a Champion for the Royal Dignity he wears, as to sign and ratifie such Laws as shall entail that effeminate and that servility on a Crown, as shall render the Imperial Majesty of *England* but a Pageant, a meer Puppet upon a Wire? If then no King will assent to make Laws to do it this way, and no Laws can do it t'other, all Laws against Popery, in case of a Popish Successor, are as I told you before, but building the Hedge, &c. For indeed, how can the force of Laws made by a Protestant Predecessour, and a Protestant Parliament, in any sort bind a Popish Successor, when the very first advance of the Popes Supremacy introduces that higher power, those Canonick Ecclesiastick Laws, which no Secular, or any Temporal Court can or may controul? Laws that shall declare, not only all the Statutes and Acts of Parliament made against the Dignity of Mother Church, void and null, but the very Law-takers themselves as Hereticks, wholly incapable of ever

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having any right of making such Laws. No doubt then, but that fire that burns those Heretick Law-makers, shall give their Laws the same Martyrdom.

With this certain prospect, both of the Ruin of their Estates, Lives, and Liberties, where lyes the sin in the Commons of *England* to stand upon their guard against a *Papist* Successor? Ay, a God's name let 'em stand upon their guards, and use all expedients to keep out *Poper*y and *Tyranny*, provided still that we preserve the sacred Succession in its right line; for that we are told both King and people are obliged in conscience to defend and uphold.

I think I need not insist further in multiplying arguments to prove how far 'tis impossible to do one without the other; but on the other side let us examine how the defending and establishing a *Papist* Successor, is an obligation on our Duties or Consciences.

First then, let us fancy we see this *Papist* Heir on his Throne, and by all the most illegal and arbitrary means, contrary to the whole frame and hinges of the *English* government, introducing *Poper*y with that zeal and vigour, till his insatuated conscience has perverted the King into a Tyrant. And not to stop here, If the Constitution of the *English* Majesty makes a King supreme Moderator and Governour both Ecclesiastick and Civil; What does this *Papist* King by admitting the *Pope's* Church-supremacy, but divest himself of half his Royalty, whilst like the junior King of *Brainford* in the play, he resigns and alienates the right and power of Majesty to an Invader and an Usurper? And whilst we are thus enslaved by a Medley-Government betwixt Tyranny and Usurpation, by establishing a *Papist* on a Throne, we are so far from preserving the Crown, that is, the Imperial Dignity, in a right line of Succession, that we do not preserve it at all, but on the contrary extirpate and destroy it, whilst by enthroning a *Papist* we totally subvert and depose the very Monarchy itself. And can it be the duty of either *English* men or Christians, to have that zeal for a corrupted leprous Branch of Royalty, that we must ruine both Religion, Government, and Majesty it self, to support him? How much more consistent would it be with the honest, prudent, and lawful means of a Nations preservation,

ation, to take out one link out of the whole Chain of succession, than by preserving that, to break the whole ¹⁰ pieces? Next let us see, who 'tis the Commons of *England* would render incapable of inheriting the Imperial Crown; a Prince of the Royal Blood, nurs't and bred up in the Protestant Allegiance and Faith, and afterwards seduced and perverted to the *Romish* principles and Superstition. And what's that, but a Prince whom the unanimous Voice both of King and People (for such are the Laws of *England*) have declared guilty of High-Treason, as we find it in the first Statute in the 23^d of *Elizabeth*.

STATUTE.

Be it declared and enacted by the Authority of this present Parliament, That all persons whatever, which have, or shall have, or pretend to have power, or shall by any way or means put in practise to absolve, persuade, or withdraw any the Queens Majesties Subjects, or any within her Highnesss Realms and Dominions, from their natural Obedience to her Majesty; or withdraw em for that intent from the Religion now by her Highnesss Authority establish't within her Highnesss Dominions, to the Romish Religion, or to make them, or any of them, to promise any Obedience to any pretended Authority of the See of Rome, or any other Prince, State, or Potentate, to be had or used within her Dominions; or shall do any Over-Act to that intent or purpose; and every of them, shall be to all intents adjudged to be Traitors; and being thereof Lawfully convicted, shall have Judgment to suffer and forfeit as in case of High-Treason.

And if any person, shall after the end of this Sessions of Parliament, by any means be willingly Absolved, or withdrawn as aforesaid, or willingly reconciled, or shall promise any such obedience to any such pretended Authority, Prince, State, or Potentate, as is aforesaid; then every such person, their Pro-curers and Councillors thereunto, being thereof lawfully convicted, shall be tryed and judged, and shall suffer and forfeit as in cases of High-Treason.

Nor was this Act any more than a Confirmation and Explanation of an Act made before in the 13th year of her Reign; Where 'tis likewise declared, That if any person, or persons, shall willingly receive or take any Absolutions, or Reconciliations from the See of Rome, that they and their Seducers shall be equally guilty of High Treason. Nay, we have an Act even in Henry the 8th's Reign, in which is declared, That any man that shall refuse the Oath of Henry's Supremacy in renunciation of the Pope, shall be guilty of High Treason.

If then we have a Popish Heir presumptive of the same brand that these Laws have markt him out, I would ask what crime 'tis in the people of *England* to endeavour to disable a Traytor from wearing a Crown? Besides, they consider they are under a regulated and bounded Government, a Government where no man stands or falls but by his own act and decree; whilst the whole dispensation of *Mum* and *Tum* are made by every mans self, or his Representatives: Since then the people of *England* as the Law-makers are an essential part of the Government, and are fully assur'd in the Reign of a Papist, that Right will be destroyed, why should not they be as active and vigorous for their own Royal Inheritance, and Sacred Succession of Power, as a King for his? Nay they ought to be the more vigorous of the two. For the King in defending a *Popish* Heir, protects but that Successor, whose Tyranny he shall never live to see (since it commences but from his Grave), but the people of *England* in Asserting their Rights and Liberties, and defending themselves and their Heirs, do oppose that Tyranny which they may both live to see and feel. And that they may assure themselves they shall feel it, if ever a Papist mounts this Throne, then all their Murmurs, their Petitions, Protestings and Association-Votes will be remember'd to the purpose. He that has gone a long and tiresome Journey, through Brakes and Briars to a splendid Palace, when once in possession, will send out to Root up all those Thorns, and weed those Thistles that grow'd him in the way. Alas! too sure he'l make good that old promise of God to the seed of the woman, *He'l crush their Heads, that bruised his heels.* And would it not be hard, that

that the folly and fall of one man, should renew our old *Adam's* misfortune, and entail a Curse on our whole English Generation ? If the policy of *Rome*, like the old Serpents subtilty, has putt him up into an ambition and lust of being equal to Gods ; may he have *Adam's* success too, whilst the Protestant hearts and hands of *England*, stand like the Angels Flaming Sword to expel him from that once hereditary Paradise, which now his Apostacy has justly forfeited and lost.

Besides, that the disinheriting of an Heir to the Crown of *England* may not appear a thing so illegal, or indeed so monstrous as some people would make it, I would only refer those vehement assertors of the inviolable right of succession, to our own Chronicles for their confutation. For they'l find not only the succession was scarce ever kept for Three Kings Reigns together, in a direct line of descent, since the Conquest ; but that the Crown and Succession were frequently disposed and settled by Acts of Parliament. I shall need instance but in some few particulars ; In the 15. of Henry the 8th. we find the Parliament ordering the succession, and enacting , *That the Imperial Crown of this Realm shall be to King Henry the 8th, and to the Heirs of his body lawfully begotten on Queen Ann, and the heirs of the bodies of such several sons respectively, according to the course of inheritance ; and for default of such Issue, then to the sons of his body in like manner ; and upon failure of such issue, then to the Lady Elizabeth, &c.* By the same Statute is every subject at full age obliged by an Oath to defend the contents of this, and the refusal made misprision of Treason. In the 28th year of his Reign, was that Act repeated, and the Parliament entailed the Crown on the Heirs of his Body by Queen *Jane*, the Lady *Mary* and the Lady *Elizabeth* being both declared illegitimate, the first as the Daughter of *Katharine*, formerly his Brothers Wife, and divorced ; and the last as the Daughter of *Anne Boleign*, attainted of High Treason. And in case he dyed without issue, then the Parliament empower'd him by the same Act to dispose of the succession by his own Letters patents, or his last Will. In the 35th year of his Reign the Parliament granted the Succession unto Edward, and for want of heirs of his body, to the Lady

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Mary, and the heirs of her body; and for want of such heirs, to the Lady Elizabeth; but both subject to such conditions as the King should limit by his Letters patents, or by his last Will signed by his hand; and if the King left no such conditions by his Will, or under his Letters patents, then either of them should enjoy the Imperial Crown with the limitations only made in that Act. By these Acts we may plainly see that the succession of the English Crown was wholly subjected to the disposal, determinations, and limitations of Parliament. And that we may be well assured that that right lay in them, Henry the 8th was a Prince of that wisdom and prudence, and so far from submitting to Parliaments, that we may be very well assured, that he would never have complimented them with a power that was not their due. If he had thought in the least that he could have disposed of the Succession himself, no doubt but he would have challenged the prerogative, had he had it to challenge. And as in every one of these three Acts they declared that their zeal for settling the Succession was for prevention of those mischiefs, and that bloodshed that might possibly be occasioned by future disputes; Here 'tis observed, that whilst they thus bandied the Succession so many various ways, by three several Acts in one Kings Reign, they did not so much respect the preservation of the Right Heir, as the Kingdoms safety. For had they been so passionately tender for the next of blood in that age, as some would have us be in this, they would never have excluded the Lady Mary and Elizabeth from the Crown in one Act, or never have re-admitted 'em again in another. Besides one thing is remarkable in these Acts of Parliament, viz. the last Act of Parliament gives the Succession to those very Ladies whom the King and Parliament had before declared and recorded illegitimate. Nay, they had proceeded so far, as to make it Treason for any man by writing or printing to say or declare that either the Lady Mary or the Lady Elizabeth were legitimate; and yet afterwards these were no impediments to debar them from a Throne. And England was never more blest, than under the long and glorious Reign of that excellent Princess Elizabeth, how illegitimate soever she had been rendered. I shall only cite one Act more, and that is the 13. of Elizabeth,

held, where 'tis made Treason to affirm the Right of succession of the Crown to be in any other than the Queen; or to affirm that the Laws and Statutes made in Parliament, do not bind the Right of the Crown, and the descent, limitation, inheritance, and governance thereof. If after so plain and evident proofs of the undeniable power of Parliaments, we meet so many snarlers against the proceedings of the last, I know no excuse they can make for themselves, but by owning their ignorance to be as great as their impudence.

If then (which no man in his right wits can deny) our Religion, Lives, and Liberties are only held by a Protestant Tenure, and the Majesty of England not only by the force of his Coronation Oath, but by all the ties whatever ought to be the pillar and bulwark of the Protestant Faith, and at the same time granting that we have a Popish Prince to inherit the Imperial Crown of England, he ought certainly in all Justice as little to ascend this Throne, as *Nebuchadnezzar* ought to have kept his when the immediate blast of Heaven had made him so incapable of ruling as a King, that he was only a companion fit for brutes and savages. And if he had no injustice done him when he was thrust out into his proper Element, to feed and herd with the Beasts of the field; a Papist Heir of England with that persuasion and principles so destructive to the British State, has as little wrong done him in being debar'd from the Succession, as a sifter Guest for a Cloyster than a Throne. I remember story tells us, That the Mother of *Paris*, the Son of King *Priam*, dreaming before his birth she had brought forth a firebrand that should one day set their *Troy* in flames, immediately upon this the afflicted King as a true Father of his Country, notwithstanding all the compunctions of Nature, and ties of blood, was so far from cherishing even his own Race, and a Branch of himself, that he ordered the Infant to be bred up amongst Swains, as the Son of a Shepherd, where divested of all his Princely Fortunes, and ignorant of his own high blood, he should end his days in ignoble obscurity. And all this out of the prophetick horror but of a dream, that seemed to threaten the peace and safety of his Kingdom. And how much more reason has the present Power of England, for effectually opposing Popery by

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disinheriting a Popish Successor, when under a Popish Monarch, our *Troynovant* has the undeniable assurance of being put into a flame; when *Priams* fear was but a Dream; How fabulous soever this Story may appear, yet I am certain we have too much reason to esteem the moral of it Oraculous. And surely our present greatest Sicklers for an unbroken Succession of the Crown, must of all mankind set but a very little price upon their Countrey, and conclude our *England* the most inconsiderable part of Christendom, when the interest of one man shall outweigh that of Three Kingdoms, with the whole safety of Religion it self, and the Glory of God to fill up the Ballance. But indeed they are resolved to be positive; and be the next of Blood a Papist or a Mahumetan, yet if he be born to it, let him Govern us; And truly I cannot forbear to repeat one of their commonest Arguments, and as they think strongest; which is, *If the Son of a private Gentleman, though a Papist, shall inherit and quietly possess his hereditary Estate; is it not hard, may barbarous injustice, That the Son of a King, and the Heir of a Crown, should lose his Patrimony of Three Kingdoms for being a Papist?*

Though this Argument, as *Argumentum a Fortiori*, has mighty sound in't, yet how feeble will it appear, when the Analogy shall be examin'd!

The Papist Gentleman that's born to an Estate, may peaceably inherit it, yes, and with some reason for it: For he's a Subject of a Protestant Kingdom, and as such has Protestant Laws to rule him. He can neither force his Neighbour or his Tenant to Mass, or imprison or burn 'em for Hericks, nor seize their Estates as forfeited to *Rome*, whilst he is a Papist. His Religion is only to himself, and if he takes any violent or unlawful course to propagate his own persuasion, he's not so big but he may be brought into *Westminster-Hall* to answer for it. Nay, possibly the Papist Subject under a Protestant Government, may sometimes behave himself as a more harmless and quiet Commonwealths-man, than a Protestant himself, if ser no other than his own preservation, as not daring to awaken that Justice that may inflict the penal statutes against him for his Reculancy.

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But how directly contrary to all this is the influence of a Romish Heir, when there is not one of all these destructive qualities (of which a private man can ne're be guilty) that he on the other side shall not vigorously and undoubtedly put in execution, when once the acquisition of a Crown has Enabled him for it, as we have at large discussed before ? And if the Princely Popish Heir be disinherited, when a private Gentleman escapes, 'tis not for his Religion, for that may be alike in both; but for his uncontrollable power of establishing that Religion, which a Royal station will inevitably give him.

Alas, the Protestant strength is above the fear of any little Popish Beasts of prey : It only behoves their safety, to hunt the Imperial Lyon down.

If then the English Blood boils so high, and the access of a Papist to a Throne must necessarily meet a passage so difficult, with all these solid Bars between ; if his Religion were as Honourable as 'tis invincible, what deathless Fame, and what eternal Trophies might a Popish Heir achieve, if the welfare of a King and Kingdoms could so far influence him, as freely of himself to make the union of King and people a work of his own creation, by lacking the fatal strength of a too generous Brothers over-violent Friendship ; and so rendering our universal peace his inclination, and not necessity ?

I remember in the old Roman History, when a long Plague had reigned in *Rome*, and an Earthquake had opened a prodigious Gulph in the middle of the *Forum*, their *Consulted Oracle* told 'em, that neither the Plague should be stop't, nor the breach closed, till the most noble Victim in *Rome* had appeased their angry Deity. When *Curtius*, a Noble Youth of *Rome*, of the best and highest *Roman* quality, most Princely adorn'd, and most gallantly mounted on Horseback, with a look so gay and so cheerful, more like that of a Bridegroom than a Sacrifice, amidst a Thousand wondering render eyes around him, rode head-long into the yawning Pit. Thus falling, unterrified at so dreadful a precipice for his Countries deliverance, he extorted the promise of the Oracle ; for the Pestilence ceased, and the closing Earth sealed up his Grave.

The voluntary resignation of a Popish Heir, would be no less a signal National service in the present exigence of *England*, than that of *Curtius* in *Rome*; only 'tis attended with milder circumstances. Our State, as dangerous as it is, does not require any sanguinary sacrifice: The Cure he might make to all our plagues, would be only the easier oblation of quitting the doubtful prospect of a remote and Craggy Throne; and that too, to reſix a Shaking Crown, to regain the hearts of a whole Nation, and build himself that Pyramid of Honour, which would outshine the wearing a Diadem.

Besides, let Plotting but once end, and the Pendant Sword, which like that of *Damocles* hangs but by a Hair o're our Sovereigns Head, be safely sheath'd, and give Nature fair play, the little disparity of their years considered, the resigning of a Crown in all human probability, would not appear at so much distance, and such uncertainty, altogether so extravagant an offering, especially when 'tis made for a King and Brothers safety and glory, a Kingdoms peace and prosperity, nay indeed the whole repose of Christendom, when the concordance of the King and Parliament is the greatest means for strengthening those foreign Alliances, that may give check to the fatal growth of *France*.

Nay, above all this, what immortal glory would it bring even to the Romish Religion it self, when a Prince so immediately allied to a Crown, shall voluntary lay aside the hopes and pretensions to a temporal Diadem, for an immortal one? And how many more, at least more hearty Converts would so transcendent an example of piety make, beyond the utmost severer influence of a Throne? Nay, I may even without flattery say, the deed would make him so adorable, that for losing a Crown, he would almost raise himself an Altar.

But *Rome* (Heaven knows) has other work in hand, she'll have no profelites of that kind of creation; her rode of conversion, I assure you, lies quite another way: Besides, her Champions are not made of so pure and so refin'd an *Oar*, their *Minerals* are more coarse, and more allay'd. Her Saints, in spite of all their heavenly contemplations, have still so much of Earth about them, that like the feet of *Danish*

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Image, they are a mixture between Iron and Clay.

But to sum up all ; If no reason must or shall prevail, and that right or wrong a Papist must succeed, when all the inseparable cruelties of Pope and Popery shall surround us ; suppose the worst that may be, that the dreadful approach of certain slavery, so opposite to the freeborn genius of *England*, has exasperated them into a spirit of Rebellion ; What is it but the pestilential Air of reigning Popery, that bloats and swells them into that Contagion ? And if the Popish King summons all his Thunder to punish 'em for't, What can the greatest favourer of *Rome* make more on't, than that he warps them crooked, and then breaks 'em to pieces because they are not straight ? And what's the whole sum of a revolting Nation under a Popish Tyrant, but using a violent cure, to expel an universal poyson ?

But here will some pretended pious objectors say, *How shall we dare to revolt ? Remember we are Christians, and we must obey, or at least yield a passive obedience to our King ; be his Religion, Principles, or Government never so Tyrannick, he is still the Lords Anointed, and our native Sovereign.*

I would ask what this Lords Anointed is ? and who 'tis is our Native Sovereign, when instead of being free Subjects, Pope and Tyranny shall rule over us, and we are made Slaves and Papists ? We are bound indeed by our Oaths of Allegiance, to a constant Loyalty to the King and his Lawful Successours. Very right ; by that Oath we are bound to be his lawful Successours Loyal Subjects ; but why his Loyal Slaves ? Or how is an arbitrary absolute Popish Tyrant, any longer a Lawful Successour to a Protestant establishd and bounded Government, when lawfully succeeding to this limited Monarchy, he afterwards violently, unlawfully, and tyrannically over-runs the due bounds of power, dissolves the whole Royal constitution of the Three Free States of *England*, and the Subjects Petition of Right ? Whilst wholly abandoning those Reins of Government which were his lawful birthright, and making new ones of his own illegal creation, he makes us neither those freeborn Subjects we were when we took that Oath, nor himself that King we swore to be Loyal too. But alas !

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that Bugbear *passive obedience* is a notion crept into the world, and most zealously, and perhaps as ignorantly defended. There never wanted the authority even of Holy Writ it self on all occasions to vindicate every thing; and there's scarce a precedent in the oldest Historick part of the Bible, that shall not by an extorted Application, be appropriated even to the duty and necessity of all ages, places and constitutions of the world. For example, They'll tell you that the Prophet Samuel makes this answer to the Jews that desired a King, *That he would make their Sons and Daughters Slaves, and give their Fields, their Vineyards, and their Olive-yards, &c. to his Servants, and all this and much more they must expect from a King, &c. And ye shall cry out in that day, because of your King that you have chosen, and the Lord will not hear you in that day. Which was as much, as if the Prophet had said, If a King shall, as he may do this, you have no redress but to your Prayers for his conversion, and they perhaps too shall not be heard.* He does not tell them they might revolt or rebel to redress themselves; no, Heaven forbid he should. For what was the King they desired, but like those of the Nations about them? And what were those Kings but Absolute? In their own breath lay the voice of the Laws, and *Sic volo sic Jubeo* was a Decree or Statute; and if they voluntarily submitted, and vowed allegiance to a King so absolute, and so arbitrary, as such they ought to obey him. And as they freely would run all risks of whatever might follow, it was their own choice, and *Volenti non fit Injuria.* Here indeed a passive obedience was due; But what's this to a King of England? 'Tis not here, *Sic volo sic Jubeo*, here 'tis first *sic vult populus*, and then comes *sic jubet Rex.* Here all our Laws and Decrees by which we are govern'd, are of the people's choice; first made by the Subject, and then confirm'd by the King. Here a King cannot take our Sons and Daughters, or our Fields and Vineyards away, unless we please to give him them.

If the Three States of *England*, which we suppose the whole Body of *England* lawfully convened in Parliament, shall submit to such an arbitrary Majesty, to have their *Magna Charta* abolish'd, their Religion and Liberties destroyed,

and to have every and Arbitrary power set up, and yield to have the Right of Lords and Commons extirpated, and all devolve into the King, so that like the old Kings of *Israel*, he may set up Idols and molten Calves, and make us bow down and worship 'em; if they will do all this, then indeed we are his lawful Slaves, and as such, 'tis our duty to pay him an entire, undisputed obedience.

I would only beg the world seriously to consider how Monarchy it self is acquired and founded, and then the duty of Subjects will be more easily discern'd.

Monarchy can be acquired but Two ways.

First, by the choice of the people, who frequently in the beginning of the world, out of the natural desire of safety, for the securing a peaceful Community and Conversation, chose a single person to be their Head, as a proper Supreme Moderator in all differences that might arise to disquiet the Community. Thus were Kings made for the people, and not the people for the King.

The other acquisition of Monarchy, was by Conquest. The glory and pleasure of Reigning grew so tempting; that (especially in later Ages) they spur'd on ambitious minds to obtain that by force, which in the infancy of Time, and the first original of Nations, appears to be generally the peoples choice, and not compulsion.

However, whether choice or compulsion, yet after possession, and the peoples submission, the Right of Kings is fixed.

Note Conquest is twofold.

The first sort is, where the Conquerour wholly overthins a Nation, or People, and like those that take Towns by storm, destroys and depopulates, kills or enslaves; and then establishes Religion, Rights and Laws, solely at the will of the Conquerour.

The other kind is, when the vanquish'd come to capitulate before they yield, and only surrender upon terms. Such was our last *Norman* Conquest, when the Inhabitant

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tants of *Kent*, and the Bishops of *London* upon a Parley, prevailed with him (as our Records attest) to confirm their Customs and Rights establish'd and granted them by *Edward* the Confessor, whilst the Lenity of the Conquerour, contenting himself with no larger a Prerogative than their last *Saxon* King had possess'd before him; submitted to make their own native common Laws of *England*, the Standard of his Justice, and the continuation of their Ancient Privileges the cement of their new Allegiance.

In this mild Channel ran the English Monarchy, till in the Reign of *Henry* the 3^d, the *Magna Charta* was confirm'd; which indeed was but a monumental Register of the Liberties and Immunities of English men, enjoyed before (tho' not so fix'd) in their pious *Edward's* Reign. In this state has the Majesty of *England*, the Dignity of Parliaments, and the Liberty of the people (bating their former servility to *Rome*) continu'd ever since. And if now at last, Popery must and shall come in (as by Law it cannot) and consequently must be restored by Arbitrary power: If a new Monarchy, then a new Conquest; and if a Conquest, Heaven forbid we should be subdued like less than English men; or be debard the Common Rights of all Nations, which is, to resist and repel an Invader if we can.

But to sum up all this, I must say, the most vehement Disputants against the peoples Right of defending themselves, must at least acknowledge thus much, that wherever a Popish King shall by Tyranny establish the Popes Jurisdiction in *England*, undoubtedly in the Eye of God he is guilty of a greater sin, than that people can be, that with open Arms oppose that Tyranny. For by introducing Popery by Tyranny, by one unjust power the establishes another as unjust; and by one ill, defends a worse: whereas the people of *England*, in taking Arms against that Tyranny, defend a just Right, viz. their Religion, Lives and Liberties.

Thus when a Popish Monarch shall subvert all Rights, and violate all Laws, till oppressing a wretched Nation, more like a *Lynx* *Agri* than *Pater Patria*, he so wholly perverts the Duty of his great Office, and desecrates in himself the nearest Image of a Deity, by so falsely representing his Vice;

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gent : Imagine on the other side, a persecuted deplorable People, even abandon'd by God, and so exasperated by injustice till they struggle against the Yoke, and the Horour of this *Gorgon* in spite of all their Native Duty, has hardened e'm into disobedience, and then what can a poor Nation expect but vengeance and destruction ? If this be our Rod of Iron, this the King ordain'd to rule over us, What signifies all our long pudder about a Plot, get the Papists that point, and allow them all they dare ask, that there neither is nor has been any Popish Plot : That the Evidence are perjur'd, and that *Coleman's* Letters, *Godfrey's* Murder, and *Bedlow's* dying Attestations, &c. are nothing to the purpose : Grant this and twice as much more : yet allowing at the same time, that Providence has decreed us a Papist and a Bigot for a King ; no matter then for Plotters, Jesuits, or Ruffians ; The very essence of a Popish successor is the greatest Plot upon *England* since the Creation. A Plot of God himself to scourge a Nation, and make Three Kingdoms miserable. As for the other Plot, what was it but a secret Confederacy between a handful of feeble Villians, the Limbs of the Roman *Hidra* ? but, alas ! with all their designs they were but men, and as such we have seen them both detected and defeated. But if we are predestined for a Romish Government, that's a Plot indeed, a design form'd by the irresistible decrees of Heaven either for our sins, or what cause to itself best known, to lay a groaning Country in ruin. Nay the ruin is so universal, we must give it no bounds. For upon the supposition of a Popish Heir, we must not conclude that 'tis only the poor distressed Protestants that shall feel the smart, and stand the mark of slavery and Martyrdom : A Popish King has that pestilential influence, that he blasts even the very party he smiles upon, and entails a Curse upon his dearest darling Favourites. As for instance, if after this Kings Reign, steps up a Protestant Prince (for surely the whole Royal Blood must not all follow his Apostacy, and degenerate in *secula seculorum*) then what becomes of the Popish Interest in the next Generation, and all that flourishing party, whom either the Witchcrafts of *Rome*, or the Contagion of *Regis ad exemplum* has

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rust up for ruin! To the greatest joy of the next King's Reign, to make these severer Statutes for future Ages, to suppress the Insolencies and follies of the past; whilst those very Idols that were Saints but yesterday, are now crumble and dash to pieces.

Thus a Popish King makes at once, the Heretick party in his own Reign, and the *Roman Catholick* in the next. And then who is it, that he either does or can make happy? Why nothing but an Atheist, he that believes there is no God, and so makes the name of the most fashionable Religion, the Reward to his pleasures and preferments; or at best that Latitudinarian Believer, that can kneel to a Crucifix to day, and burn it to morrow. This and this only Principle, can be safe under a Papist; and these are the only men that in their right wits ought to be unconcern'd at the danger of a Popish Successour.

F I N I S.

